10: Marshall M-5 (ca. 1910) 1945 AP1 Burma
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437 444 563 426 opium on the quiet, grow rich at the expense of their neighbours. They usually come to Burma single but they can easily marry, for their prosperity attracts the young women, and then they settle down to raise a family of mixed blood, and make a real contribution to the life of the country.

463 313 231 The Karens are at home in the forests. In many cases they became expert foresters for the Government and for the timber firms. Where the use of elephants was needed they were largely employed. There were at the time of the invasion a number of Karen timber contractors owning elephants which they understood and knew how to catch and train and use in hauling logs from the jungles to the river banks where in the rains the swelling streams carried them down to the markets at Moulmein and Rangoon.

The Karens have established a safe way of training newly-caught elephants for timber use. Instead of the more cruel methods of jabbing and brow-beating often used by Indian elephant drivers, they tie the animals up to the large trees left near the point of the V-shaped corral that they build along the elephant runs in the jungle, and then they keep the animals from sleeping by continually feeding and working with them for five or more days, until they subdue their wild spirit and win them to obedience to their keepers. Thus in six months they can train a full-grown animal to follow the directions of its keeper and drag out logs.

177 747 212 From the first contacts with the "Younger White Brother" their desire to read the Book which he brought them was very keen. In the beginning men and some women of all ages went to school to be able to read the

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CHAPTER VIII

THE KAREN VILLAGE-HOUSE

361 [177] 342 The Karen on the plains live in houses of Burmese construction, which are therefore outside the scope of this work. In the Pegu Hills we find the single-structure village, which seems to have been the characteristic Karen dwelling from early times. It might be described as a bamboo apartment-house on stilts, accommodating on the average from twenty to thirty families. It is spread out on one floor, and each family occupies not one "flat" but a room, called in Karen "deu," which faces a central corridor running the length of the barrack.

Such a village, "th' waw," is usually rebuilt on a new site each year. The new location is sought by the local chief during the hot season, after conference with the elders and after the crops have been brought in. The place selected by the chief is fairly level, adjacent to the area to be cut over the coming year, and near a spring or stream that will not dry up during the hot weather. In the old days it was also necessary to choose a site that would be high and easily defended against raids. Before the decision is [78'] finally made, the chief must consult the auspices in the form of chicken bones, and if these are propitious and no laughing-bird *(Lanius)* calls "chet, chet," the men begin to cut bamboos with which to construct the village.

342 313 The bamboos selected for posts are twenty or more feet long and usually from four to six inches in diameter. They are set in the ground at intervals of four or five cubits (six to seven and a half feet). Holes are chopped through these large uprights at a height of from six to eight feet above the ground, and pins are thrust through on which bamboo girders of the same size are fastened by means of withes. At right angles to these girders and resting on them, other bamboo poles, slightly smaller in size, are tied at regular intervals of about a cubit to form the floor joists. The floor is made of large bamboos, split, flattened out, and secured to the joists by means of withes of the same material. It is six or eight feet above the ground, springy, and seamed with cracks, through which rubbish and wash water may be disposed of. As

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342 the floor of the corridor is subjected to much heavier wear than
● 343 that of any single room, it is made of round bamboos securely tied together.

Some six feet or less above the girders—my head has sometimes found that it was not fully six feet—another set of holes are hacked into the posts or uprights, through which pins are run to serve as supports for the "wall-plates," as the English residents of Burma call them, which run parallel with the girders below, and are secured in the same way. Other bamboos, parallel with the floor joists, are tied on the wall-plates at intervals of three or four feet. These beams give stability to the building. The tops of the posts may be only a little above the wall-plates, or they may run up several feet to the roof-plates, which are secured by pins and bamboo withes like the beams below. There may or may not be a roof-tie running across above the wall-plates. On the roof-plates rest the purlins or rafters that carry the interlocking half-sections of bamboo of which the roof is formed. This kind of roof may have supplied the model for the native round tile used so extensively in China and throughout the East. The bamboos to be used in the construction of the roof must be straight and three or four inches in diameter. They are split down the middle. The halves are laid close together with the concave sides uppermost, and the cracks between their edges are covered by a second row of halves laid with their convex sides uppermost. This overlapping of the concave by the convex halves gives a tight roof, the rain running down the troughs formed by the concave halves and off at the eaves. If one set of interlocking or overlapping bamboo "tiles" is not long enough to make the roof, a second set fits far enough under the higher set to catch the drip from above. Sometimes the roof covers the whole structure, including the corridor. In that case it has a ridge in the middle; otherwise the ridge may be over the row of posts next to that standing at the corridor. If the village-house stands in a windy location, where the rain would sometimes be driven up the roof, a small bamboo strip is tied at right angles across the upper ends of each set of "tiles." This is the more necessary because the roof is never steep, having a slope of not more than twenty degrees.

342 The walls of the village-house are constructed of flattened bamboo lengths nearly long enough to reach from the floor to the wall-plates. Three horizontal bamboo poles of small diameter are run through the posts, holes having been made for the purpose, and the flattened bamboo strips are woven between these. Such a wall con-

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duce and luggage from the town into the hill-country or to trading centers. They cover long distances, and before the recent war they received about eight annas (about twenty-four cents) a day for such work. In a few villages they raise oxen, which they train as pack-animals to carry grain and other produce of the hills to Toungoo or other markets. With two baskets slung on either side of a rough pack-saddle, these oxen can carry not more than one hundred and fifty or two hundred pounds each.

Karen men are experts at catching and training elephants and often become most excellent drivers for these intelligent beasts. Several travelers testify that Karen drivers seemed to be more gentle with, and careful of, their elephants than Burman drivers and acknowledge the pleasure which they derived from seeing the Karens handle their charges. Owners of elephants are usually employed by the Government Forest Department to draw logs out of the jungle to the streams, by the current of which they are floated down during the rainy season. This is a lucrative business, but the risk involved is large, because the elephants often sicken and need attention to restore them to working condition.

In some localities forest officers have employed Karens living in the hills to tend the adjacent forest reserves. But the Karen has a distaste for steady work under supervision, especially if the immediate overseer is a Burman. The latter usually does not hesitate to exhibit his feeling of superiority and to appropriate an undue share of the rewards. Only in a few instances have I known satisfactory results to be obtained through such an arrangement; but the few officers who did secure satisfactory results had a good word to speak for the Karen.

On the Plains

The Karen on the plains in Burma practice methods of cultivation like those of the Burmese, which have often been described. When the rainy season is about to begin in May the cultivator, if his land is at a distance from the village, carries thither a few bamboos and some thatch and builds a hut in his field. Here he lives during the cultivating season. The rains having softened the hard clay soil, he may resort to the very primitive practice of driving a few cattle or buffaloes around over a muddy place until they cut the ground with their sharp hoofs and thus prepare it, after a fashion, to receive the seedlings. Or he may use the method of